

APRIL 6, 1836.

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CHARLES J. HENDEE, (Successor to Carter, Hendee & Co.) having made arrangements to continue the business of PUBLISHING and BOOKSELLING, at the Old Stand of C. H. & Co., 131 Washington street, offers to the Trade, Merchants, Teachers, School Committees, and others, the following list of valuable copy-right books, (together with a general assortment of School Books,) on the most favorable terms.

WORCESTER'S READING BOOKS.
Those who have used Mr. Worcester's Primer are aware of its peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say that the Second Book has the same simple and attractive character as the First.

1. A Third Book for Reading and Spelling; with a simple Rules and Instructions for avoiding common errors.
We approve of the plan of this book; it is just such a one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

2. A Fourth Book for Reading; with Rules and Instructions how to read.—*The Primer, The Second Book, The Third Book, and The Fourth Book.* In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book, because those who are able to read these lessons, should use a dictionary for spelling, and for learning the meaning of every word which they do not understand. So far as the compiler and the publishers have been able to learn, no one has used the Third Book without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, omitted in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and the other school books for reading, which are now in use.

PARLEY'S HISTORIES.
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2. The Second Book of History, (comprising the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps on steel plates of the different countries. By the author of *Parley's First Book of History.*
3. The Third Book of History, by the same author, and on the same plan, comprehending Ancient History in connection with the History of the United States, and many engravings. The above three works form a complete system of General History, Ancient and Modern, and they are designed to be used in succession, in schools.

Probably there never has been a work of the kind received with so much favor, and so quickly and so extensively adopted in this country as *Parley's First Book of History.* The others are written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been. "The First Book of History, &c."—This is truly an excellent work. The plan we think is new, and the execution good. It is geography and history combined; this union will be found to double the value of both."—*Vermont Chronicle.*
This is decidedly the best historical work for children we have ever met with. It is filled with ideas instead of dates. Let every child study this book three months in his own way, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the tedious perusal of a common text-book.—*Brandon Telegraph.*

Boston Reading Lessons for Primary Schools.
Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston, and in consequence, it has been adopted by the direction of the Committee, as the common reading book in those schools.

Elements of English Grammar, with Progressive Exercises Parsing. By John Frost.
This work is noticed by the Boston Association of Instructors, in a letter to the Author, as follows:—
"We have attentively examined your Grammar, and we do not hesitate to say that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

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Do. Elementary Treatise on Plain Geometry, do do do.
Do. Elementary Treatise on Solid Geometry, do do do.
Do. Popular Astronomy, on a new plan, do do do.
Do. Exercises in Algebra, with a Key, for Teachers, do do do.
Do. Exercises in Trigonometry, do do do.
Sullivan's Political Class Book, for Schools and Academies.
Do. Moral Class Book, do do do.
Noyes' System of Penmanship.—*Parley's Arithmetic for Children.*—*Walsh's Mental Arithmetic.*—*Holbrook's Easy Lessons in Geometry.*—*Russell's Lessons in Euclid.*—*Chittenden's Own Book of American Geography,* with maps.—*Goodrich's Geography,* with new and small Atlas.—*Woodbridge's Geographical Copy-Book,* with a series of Questions.—*Chittenden's Exercises in Schools and Academies.*—*Hildreth's View of the United States.*—*do. Sequel to do.*—*Blair's Outlines of History and Chronology.*—*do. Chart of do.*—*Walker's School Dictionary.*—*The Little Philosopher,* by Abbott.
March 2.

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GEORGE FARRAR, M. D.
Derry, N. H., Feb. 8, 1836.
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March 2.

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March 2.

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3. All traveling preachers in the New-England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
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BENJ. KINGSBURY, JR., EDITOR.

David H. Ela, Printer.

FOR ZION'S HERALD.

"THE METHODISTS IN THE SOUTH."

MR. EDITOR.—I at first thought I would take no notice of Brother Binney's "defence of Methodism," but lest he should think himself slighted, and as he represents me as more willing to "lampoon" the M. E. Church than "Kneeland, Pepper, or Whittier," I have concluded to pay him a passing compliment.

The writer whom he styles "anonymous," is not so. I have his proper name. And it is a name too, which would weigh with New England Methodists. I am not at liberty to publish it now, but it shall be given hereafter, if desired, should I live. This writer is now in the midst of slavery, and has published facts! But neither of us have ever said "that the Methodists in the South were so much worse than other denominations!"

This is altogether gratuitous on the part of Brother Binney! I am sorry that his "defence of Methodism" required him to misrepresent his brethren. If his article has "the approbation of some" abolitionists, I should like to know who those "some" are? Brother B. says, "the rights of the negro are sacred without a doubt." But I would ask him whether he pleads those rights as much as he opposes the abolitionists? and whether he makes it a practice to pray for the slaves publicly? I have no wish "to stigmatize him as a pro-slavery man." Every person fixes his own character.

O. SCOTT.
Holliston, March 31, 1836.
P. S. Permit me, in this place, to ask brother Otwell, whether the love feast, May 17th, is for the "African Church" or the colored Americans? O. S.

FOR ZION'S HERALD.

THE SANDWICH ISLAND MISSION.

BROTHER KINGSBURY.—The enclosed is a communication from a respected and highly valued friend, recently master of one of the whale ships of Nantucket, but now resident in this place. It was read in one of our late Missionary prayer-meetings with much interest to us, and presuming that its publication might subserve the interests of the cause of God and of Missions, I submit it to your disposal.
J. HORTON.
Lynn, April 24, 1836.

DEAR SIR.—A few facts, in relation to the cause of Missions, came to my knowledge during my frequent visits to the Sandwich Islands, which may not be uninteresting to you, and to the friends of that truly philanthropic cause. The many reports circulated to the disadvantage of the missionaries, I have found, by personal examination, invariably arise from the deadly opposition of the human heart to the doctrines of the Bible, which inculcates supreme love to God and universal benevolence to men. One of these facts I will state, by way of illustration.

Not long after the missionaries, sent out by the Foreign Missionary Society, were established at the Sandwich Islands, a gentleman, Mr. B., took passage to America on board of the ship to which I was attached. During the passage, the character of missionary labors—their prospects, pursuits, and objects, were frequently a subject of discourse, and sometimes of warm discussion. On one occasion Mr. B. observed to me, "You think very highly of these self-denying, elevated men, and suppose their object is the good of the natives, but that is not the case; for, during my residence at the Islands, I was knowing to the fact, that the Rev. H. Bingham and the Rev. C. S. Stewart retained Run to the Natives." I considered this a very bold assertion, and in questioning him whether he had ever seen them do such things, he answered, "No; but he had heard it from a man of undoubted veracity—a respectable merchant, whom he knew would not lie." Thus his whole proof was hearsay.

About twelve months after this, I met him at the Sandwich Islands, in company with several others, when the subject of missionary impostures was introduced. After a number of accusations were stated, one observed that one thing was worse than all the rest—"the missionaries sold rum, and the crews were getting drunk on missionary rum." My friend Mr. B., forgetting his former statement, started up and said he could not believe that, for he had resided there nine months, and had not, during the time, known or heard of any thing of the kind. His eyes met mine, and it was quite unnecessary for me to remind him of his former assertions. This is the knowledge that most if not all those possess, who bring back evil reports of the missionaries at these Islands. I have never met with one, who from personal knowledge could sustain any charge against them.

The enemies of the gospel know that the cause of missions is that cause which the Christian world has deeply at heart, and that its establishment and triumph will overturn the powers of darkness, and blast their prospects of indulging their sinful appetites. The causes of the peculiar opposition experienced in times past at these Islands, are many, but they can all be easily traced to the first and great cause—the enmity of the heart.

In this meridian day of gospel light we have not to ask what the gospel has done for us, but rather what it has not done? We are blessed almost beyond comparison; and in proportion as we estimate these blessings ourselves, shall we be desirous to give them to others. Independent of the vast amount of good done in enlightening and civilizing the heathen themselves, many who were born and educated in Christian lands will bless God through eternity, for the love and labors of missionaries in foreign lands. I can bear testimony to this truth. Some of the most delightful seasons in my Christian experience were at these Islands, in my intercourse with these devoted men. In devotion with them I have felt a halo of glory overpread me, and such manifestations of the divine presence as I have seldom felt in my own beloved and highly privileged country.

Several peculiarly interesting facts came to

my knowledge, which, if your patience is not entirely exhausted, I will relate. The first is of a youth of 17 or 18 years of age, who went to the Sandwich Islands in a whale ship, deserted the vessel, and fell into a course of sin and dissipation, which brought on want, desolation and disease. He was visited by the missionaries, (while forsaken by all the world beside,) who found him in a most dreadful state, both of body and mind, and while they strove to meliorate his afflictions, by administering to his bodily wants, they pointed him to the Lamb of God who taketh away the sin of the world, for the Balm of Gilead. He sought, and found. He became a Christian in heart and in life.

The next was a hardened old sinner, who had withstood the calls and warnings of a gracious God, for nearly fifty years—who had not entered a church for thirty years—who kept himself aloof from the missionaries, counting them his greatest enemies; and while he was wallowing in the lowest depths of sensuality, he was railing against them as beings unfit to live. Soon after Mr. Diell's appointment, as Seaman's Chaplain at the Sandwich Islands, he employed this man to build his fence. He endeavored from time to time to get hold of his feelings and arrest his attention, but in vain. He seemed to have been made of adamant. As a last effort, he asked him if he had a Mother living. In an instant the fountains were broken up—his heart melted—the tears gushed from his eyes, and he exclaimed in the anguish of his soul, "My dear, my sainted Mother! O! the prayers she has offered for her unworthy son!" Mr. Diell followed up the advantage he had gained, and the result was glorious. He became a devoted follower of the Lord Jesus Christ. When I was last at the Islands, his house had been fitted up and enclosed with a neat fence, himself and family decently clad. Instead of going to the grog shop he went to church; and instead of hearing cursing and blasphemy, as from the strong holds of Satan, the voice of prayer and praise ascended, morning and evening. Peace reigned, and he blessed God, in the fulness of his heart, that missionaries were ever sent to the S. Islands.

The third and last case which I shall trouble you with, (although a number of others occur to my mind) is the case of an English sailor, who belonged to a ship where there had been a gracious work. All the officers, and many of the crew, had become subjects of converting grace; all which, together with the instructions of a pious mother, seemed rather to harden his heart, and make his enmity the more active. Every new subject of grace called into action all the energies of his soul, (which were wholly given up to Satan) in persecuting them in every possible way. At length they called at the Society Islands, where missionaries had been laboring for many years. He was extremely anxious to get on shore, for the prayers and praises of the converts "grated harsh as thunder" to his soul. Accordingly he improved the first opportunity of going on shore, to have a "high" or frolic, and to get clear of the tormenting notes of his shipmates. The first house he called at, the family were at prayer. He cursed them and went on to another. He found them at prayer, and I believe a third one. "He thought" (to use his own words) "that all the world was combined against him, to make him miserable. He then left the village, and went into the woods, where he spent the most of the day. On his return he stopped to look into a large building, which proved to be the Chapel. Here he found the whole town assembled. They were just commencing their exercises. He stopped a moment, then turned away, and asked himself what all this meant. Conviction fastened on his mind. The prayers and instructions of his pious parents, the neglected privileges, and his past life, all tended to awaken sensations in his soul, from which he found relief only in the blood of the everlasting Covenant. I have had the pleasure to meet him several times, and have always been cheered and edified by his godly conversation. With these facts before us, can we hesitate to lend our influence towards promoting the missionary cause? Can we doubt of the good that may result?

Yours, &c.
JOHN STETSON.

FOR ZION'S HERALD.
"A YOUNG MAN" OF THE INVESTIGATOR.

"He was in logic a great critic, Profoundly skilled in analytic! Beside, he was a shrewd philosopher, And had read every text and gloss over;— Knew more than forty of them do, As far as words and terms could go."—*Hudibras.*

MR. EDITOR.—My opponent, in the Investigator of the 1st inst., has devoted something over a column to my particular consideration, and nearly the same amount to yours. These articles are couched in the usual chaste, dignified and convincing manner employed by the contributors to that paper; and, besides being an ornament to the English language, must inevitably secure to the author an immortality that will throw Addison and Goldsmith into the deepest shades of obscurity. Mr. Kneeland and the "moral philanthropists" cannot be sufficiently thankful, that, at the moment when their cause was retrograding with fearful celerity, and drawing towards its close, "A Young Man" boldly stepped forth as its undaunted champion, and by the superiority of his lore, and critical acumen, enrolled its name high in the archives of human greatness, and encircled his own with a halo of never dying fame. Who, now, will have the presumption to cite Paley or Newton, as proof of Christianity? Surely none but the ignorant and foolish. A new era has dawned upon the world. The mists that have so long overshadowed the mind, are now dispersed like the dew of the morning and even. Nature herself, seemingly exults in the mighty reformation. It was reserved for the Investigator, and particularly for "A Young Man," to revolutionize the world; and henceforth,

let no one say the age of miracles is over. I wish I had the ability and profound research that is necessary, that I might do justice to the inevitable productions of "A Young Man." I do not know that I ever felt the consciousness of my own ignorance and impotency to so great a degree, as when reading his incomparable effusions; for besides quoting Shakespeare and Latin, he pays no more deference to Mr. Murray's rules of "syntax and prosody," than if he had never seen them.—He makes the verbs chase the substantives, and in fact, puts the whole English grammar at complete defiance.

"A Young Man" excels as much in modesty as in his literary attainments. If one might judge of the sack by the sample, the following extract is rather more than conclusive:—
"I return from visiting the theatres! writing for two periodicals!! besides my continued notices of Voltaire's Philosophical Dictionary!!! and last and least, the crushing of a flea, to attend again to my friend, the Editor of Zion's Herald!!!"

Is it possible that one mortal being has done all this? Why the man who slew the Nemean Lion, cleansed the Augean stable, killed the many-headed Hydra, and the Symphalian birds, even Hercules himself was nothing to him! Let us hear no more of the Sisyphean labors of Walter Scott or Noah Webster; the correspondent of the Investigator eclipses fifty just like them. What a modern Solomon we have got among us! Strange that one small head should carry all he knows!

It is no wonder that the "moral philanthropists" are on the "full tide of successful experiment." The only thing I fear is, if "A Young Man" continues to write, the whole world will be overturned and demolished. I beg of him that he will not give full scope to the power of his matchless mind; for if he should, mere human strength could not withstand the torrent of learning that would be poured down, like an avalanche, upon us poor Christians.

A YOUNG MAN OF BOSTON.
[Our readers will of course understand the above as a satire on the pretension of a boasting young man who writes for the Investigator.—Ed.]

FOR ZION'S HERALD.
"WHO WILL GO?"
Who will go to hear the standard Of the Cross in redden lands? Where the people sit in darkness, Bound by Superstition's bands? Who will leave their friends and country, Bid adieu to earthly bliss, Yield their lives a willing offering, To so great a work as this?

Who will go to Africa's centre, Tell the Ethiope there a God— Point him to the crimson fountain Of a Saviour's cleansing blood? Who will climb the Rocky Mountains— Through the western forests stray, Where thick gloom, and pagan darkness, Long have held untried sway? Oh, for Paul's denying spirit— For his missionary zeal— And the perfect love of Jesus, Every Christian's heart to fill! Then the earth would soon be covered With the knowledge of the Lord, And the far-off isles of ocean Soon would all receive his word. MARIA.
March, 1836.

* Herald, Dec. 23, 1835.

THE SCOTCH PASTOR'S ADMONITION.
Of the late venerable Dr. Waugh, his biographer records that, in his ministerial visitations, his nationality was often strongly displayed, and this with a most beneficial effect, both in sentiment and language.—When, without any adequate cause, any of his hearers had failed to attend public ordinances so regularly as he could have wished, and would plead their distance from the chapel as an excuse, he would exclaim, in the emphatic northern dialect, which he used on familiar occasions to employ, "What, you from Scotland! from Melrose! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker one day in the week! How many miles did you walk at Selkirk?"

"Five!" and can ye no walk two here? Man! your father walked ten or twall (twelve) out, and as many home every Sunday? the year; and your mother too, often. I see a hunder folk and mair that hie walked six or seven, men, women, and bairns too; and at the sacraments folks walked fifteen, and some twenty miles. How far will you walk the morn to mak half a crown? Fie! fie! But ye'll be out wi' your household next Sabbath, I ken. O, my man, mind the bairns! If you love their souls, dinna let them get in the habit of biding awa frae kirk. All the evils among young folks in London arise from their not attending God's house."

Such remonstrances, it may be easily imagined, were not often urged in vain.

MURDER OF WILLIAM, PRINCE OF ORANGE.
"A man condemned by the Pope may be killed wherever he is found."—*La Croix*, vol. 1, 294.

Philip II. King of Spain, one of the most despotic monsters that ever submitted to the Papal yoke, desired the death of this excellent Prince, and by the sanction of the Pope, issued a proclamation, offering a five thousand golden crowns, a patent of nobility, all William's estates, which could be seized, and other immunities, to any person who would take away his life, or deliver him up alive or dead, into Philip's power. When the price was raised to twenty-five thousand golden crowns, or twenty-eight thousand ducats, an immense sum at that period, a Spanish merchant persuaded one of his clerks to perpetrate the assassination. He was accordingly confessed by a

Dominican priest, absolved and promised paradise. On the assurance that a spell should be put upon him, by which he could enter the presence of the Prince invisibly, and with the monk's benediction, and a title to future saintship guaranteed to him, he prepared to commit the atrocious deed.

The attempt was made on the day specified. The ball of the pistol, which had been consecrated with all the ceremonies of mass, entered William's throat, broke one of his teeth, and passed out through his cheek. The assassin was killed on the spot. In his pocket was found the name of his confessor and other accomplices, who were duly punished; also the charms given to preserve him—frogs' bones, filthy rags, the Jesuit's Communion, and a prayer to the angel Gabriel, imploring his intercession with the Virgin Mary, to speed him in the murder. These criminals were afterwards recognized by the Jesuits as worthy of the Holy Church!

Two years after, another ruffian, at the instigation of the Jesuits of Dole, effectually executed his design. Three bullets consecrated by these monkish butchers, passed through his body, and he expired, having only time to offer a short petition, that his people and his own soul might enjoy the compassionate mercy of Christ. When the murderer was reproached as a traitor, he thus justified himself.—"I am no traitor; I have done as the King of Spain and the priests commanded me. If I have not slain him, cursed be my ill fortune!"

Thus perished by the hands of a wretched priest-ridden assassin, one of the most dignified Christian philanthropists and patriots on the long catalogue of immortalized Protestants.

[From the Mother's Magazine.]

Mother, may I go the dancing school? Mary Gray is going, and so is Ann Doolittle—may I? Say, mother—Mother, am I to have a new cloak this winter? Lucy Ives has got one; and she wears her new frock to school. May I wear mine?—Mother, why may I not play in the street in the evening? James Smith plays there?

Why is it that children employ such motives to induce their parents to grant their most frivolous as well as their most important requests? Why, but because they have been taught to go where others go—to think, speak and act as other children think, speak and act—and simply because others do thus and so? How often do we hear a mother pleading the example of others, as her chief inducement for choosing a particular course of conduct for her children! When we see children thus instructed, can we be surprised that improper modes of dress, extravagant notions of living, and irrationable habits of thinking, are the consequence? In how many families, in this thoughtless manner, is fashion set up as a household god, whose sway is despotic, the pain of whose displeasure is not to be borne! Should not a mother rather adopt for herself a standard of thinking and acting, according to truth and duty; and then encourage her children to think and act independently of the opinion and example of others? It cannot be denied that a desire for the approbation of others, is often an incentive to right actions, and a preventive of wrong ones; but a love of approbation opposed to truth or to independence of thought, is slavery of the most debasing kind. But let a man act according to truth and propriety, and from a regard to justice, and he gains at once the approbation even of the vilest of men.

INTREPID CONDUCT OF AN IDIOT.
On Friday morning, as some boys were amusing themselves by angling, in that part of the Regent's Canal which faces Maiden-lane, Paddington, one of them, (a fine lad about twelve years of age), son of Mr. D. Arrowsmith, of Paddington Green, in endeavoring to recover his fishing rod, which had fallen from his hand, overbalanced himself, and fell into the water, which at this part is nearly seven feet deep; fortunately, a poor half-witted fellow (who is well known to the inhabitants of that quarter by the nickname of "Billy Badges") who obtains a subsistence by gathering bones and selling matches, was passing at the moment, and he, on perceiving the occurrence of the accident, instantly threw down his bag and matches, and, without waiting to divest himself of even his hat, plunged into the canal, and succeeded, after a few moments, at the peril of his life, in rescuing the drowning boy from inevitable destruction. This gallant action did not go wholly unrewarded, for a gentleman named Clavasse, who resides in Lisson Grove, and happened to be driving by in his chaise, generously gave the poor fellow a sovereign. This so delighted the poor creature, who in all probability had never been master of so much money in the whole course of his life, that he seemed petrified with astonishment for a few moments, and then snatching up his bag and matches, he started off in the direction of the Edgeware road with the speed of a gray-hound. It is to be hoped that the father of the lad will reward the poor fellow as he deserves.—*English paper.*

GOING TO CHURCH.

"What is the use," said the pupil of a medical friend of ours one morning to his master on their way to a place of worship, "what is the use of going so often to church, when you only hear the same things over again?"

"What is the use," replied his master, "of breakfasting, dining, and supping every day, when you only eat the same things over again?"
"I do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die."
"The cases are more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless

we maintain it by the bounties of God's providence, so the divine life in the other will wither and die unless our passions be regulated by the influence of grace."

"How does it happen then," inquired the young man of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?"

"There," answered the master, "you again mistake the matter. It is very true that if our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different; we have then not only no relish for our food, but even loathe it: and not infrequently desire that which is unnatural and injurious. So it is with the soul.—When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes these exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence, so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of his Creator."—*Lord, Ev. Mag.*

"WHY IS IT NOT DONE?"
A FINE EXTRACT FROM DR. NELSON.

"I stand in the world surrounded by 400,000,000 Pagans. There stand many hundred thousand drunkards in Christian lands; there are many hundred thousand Atheists in the world before me; many hundred thousand Deists; as many hundred thousand devotees to a counterfeit gospel; as many Universalists; as many who hiss at every precept or request of the bleeding Redeemer. If the emperor wielded by his feeble arm wanted work, I need not lack the heads of my brethren. If the lance poised in my unskilful hand craves employment, I will not hurl it against the breast of my fellow-soldier. It is generally conceded, that there is force and wealth enough in any one of the several leading evangelical denominations, to send the word of life to every creature!!! If so, why is it not done? Why is not the parting word of our Prince regarded? There is a grievous fault somewhere. We cannot plead want of light; we cannot plead want of means? Where is the fault? It must be mainly in the ministry. Because, where preachers act right, and preach right, the people always obey. The truth is general and decisive, that the flock is under the control of the shepherds. If then the Presbyterian Church is possessed of the men and the funds requisite, and the gospel is not sent to every creature, it must follow that the ministers are not doing all they can. Brethren, let us look after the fault; let us search out the sin, and tear it from its lurking place.

STORY FROM THE MISHNA OF THE RABBINS.
During the absence of the Rabbi Meir from his house, his two sons died—both of them of uncommon beauty, and enlightened by the law. His wife bore them to her chamber, laid them upon the bed, and spread a white covering over their bodies.

When Rabbi Meir returned, his first inquiry was for his sons. His wife reached to him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked, "Where are my sons, that they too may drink of the cup of blessing?"
"They will not be far off," she said, placing food before him that he might eat. He was in a gladness and genial mood, and when he had said grace after the meal, she thus addressed him:—
"Rabbi, with thy permission, I would fain propose to thee one question?"

"Ask it, then, my love," replied he.
"A few days ago a person entrusted some jewels in my custody, and now he demands them; should I give them back to him?"
"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What, wouldst thou hesitate or be reluctant to restore to every one his own?"
"No," she replied, "but yet I thought it best not to restore them without acquainting thee therewith."

She then led him to the chamber, and stepping to the bed, took the white covering from the dead bodies.
"Ah! my sons, my sons!" loudly lamented their father.—"my sons! the light of my eyes, and the light of my understanding. I was your father—but ye were my teachers in the law."

The mother turned away, and wept bitterly. At length she took her husband by the hand, and said, "Rabbi, didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See, the Lord gave and the Lord hath taken away, and blessed be the name of the Lord!"

"Blessed be the name of the Lord!" echoed the holy man; "and blessed be his holy name forever."

As the slightest touch will soil a clean garment, so the very conversation of the wicked and vicious will in a short time defile the mind of an innocent person, in a manner that will give him great trouble to recover his former purity. You may therefore more safely venture into company with a man infected with the plague, than with a vicious one; for the worst consequences of the first is death, but the last the hazard of worse destruction. For vicious people generally have a peculiar ambition to draw in the innocent to their party; and many of them are furnished with artifices and allurement but too effectual for ensnaring.—*Burgh.*

ZION'S HERALD.

BOSTON, WEDNESDAY, APRIL 13, 1836.

ENGLISH MISSIONARY OPERATIONS.

A meeting was held last Wednesday evening at Bromfield street Chapel, for the purpose of hearing from Rev. Mr. Lord, of England, an account of the missions under the charge of the Wesleyan Missionary Society.

From his statements we gathered the following facts, which we present in the order in which they were narrated:

1. *The West India Island mission* was established about 50 years since. It was commenced by Nathaniel Gilbert, a local preacher, who was converted under Mr. Wesley's preaching, while in England. Slaves were awakened in large numbers. The way regular missionaries were located there might be called providential.—Dr. Coke with two young men had embarked for another place. Contrary winds compelled the captain to put in at Antigua. The missionaries finding the door open, entered. Since that period, others have been added to their numbers, so that there are at present 80. They have formerly endured much persecution. And, indeed, it was the cruelty of the masters to the Wesleyan Missionaries that hastened the freedom of the Islands. The emancipation of the slaves has opened "a great and effectual door" for efficient action. The people hear the truth attentively, and with thankfulness.

2. *The East India mission* was originated by Dr. Coke. Though then 65 years of age, that noble and philanthropic man devoted himself personally to the work.—While walking with Mr. Lord in the streets of London, he said, "I had rather be landed penniless and naked on the shore of Ceylon, than live in splendor and luxury in England." The Doctor presented this subject to the British Conference. To them the scheme appeared perfectly quixotic; for they had no money in their missionary treasury, and they owed 5000 pounds sterling to their Treasurer. But still Dr. Coke pressed the subject, and finally pledged the whole of his property, if the Methodists could not sustain the mission, to the cause. In consequence, the Conference appointed seven young men to the East Indies, and Dr. Coke to go with them as superintendent. Just before they arrived the Doctor died.—This was to the missionaries an ominous calamity; especially as they were very inexperienced. They indulged the hope, however, that they should find some directions among the papers left by their superintendent, by which they could be guided. But none such were discovered. When they landed at Ceylon, they went to a hotel and took breakfast; but upon putting together all their resources they had not enough to pay for it. Their only resource was God. They repaired to their closets, and there presented some promissory notes. One read thus:—"Call upon me in the time of trouble, and I will deliver thee." While upon their knees, offering their fervent case to God, a knock was heard at their doors. An English merchant wished to see them. He said that he formerly heard Dr. Coke preach in England—he had also learned of his death—and supposing that they might be in circumstances of temporary embarrassment, he offered whatever pecuniary or other assistance they might desire, and he would take their drafts upon the missionary treasury for the amount.

Thus were they relieved. They went immediately to work; and though no extensive conquests have been made over the natives, owing to peculiar difficulties, yet a basis has been laid for future rapid usefulness. The missionaries commenced immediately to learn the language. It was soon mastered, and now the whole Scriptures are read in the native tongue. There are about a thousand members in society—among them are some Priests.

One important medium by which the missionaries hope to gain access to the understanding of the people is *day schools*. Of 40,000 scholars taught in the missionary schools, not have been known to relapse into idolatry. The heathen festivals are attended, now, only by the aged, the ignorant, and the superstitious. The young scorn them. It is the duty of the children to keep the temples clean. An old Priest meeting a group of boys, upbraided them for allowing the temple to remain so dirty, and gave them the important information that "the god was angry on account of it." They told him in reply, to "sweep out his temple himself. They would have nothing to do with it."

So great is the disregard of the Idols that the Priests have to resort to *trickery*, to obtain any attention from the people. At one station, notice was sent out through the neighborhood that so grievous was the god at the neglect of his professed followers, that on a certain day he was coming out of his temple. In consequence, thousands assembled, and behold, *there was the god*. The Priest stepped upon an elevation, and most pathetically addressed the multitude. He informed them of their indifference. "But your god," said the Priest, "is merciful. He does not wish to injure you. He is more sorrowful than angry. See! see!" said he, pointing to the idol, "he even now weeps as he gazes upon you!" And, sure enough he did weep. The cunning fellow had put an egg into his head, and so contrived it that the yolk should run out in little streams, at just the right time.

One neighborhood determined to destroy their Idols.—They accordingly marched in procession to their temple, and bravely cut down the little ones around them. At last they approached the only one remaining—the great presiding Deity, before whom they and their fathers had bowed together, and to whom they had looked for every blessing. They paused, and trembled. Each man looked at his neighbor, but none dared to commence. Finally, one raised his voice, and in thunder cried out, "Jesus help! Jesus help! Jesus help!" His axe was lifted—the idol fell—the people rushed to his assistance, and in a few minutes it was shivered to a thousand pieces.

3. *South Africa.* The first mission in this country was established at Sierra Leone. This place is very unhealthy. But few live more than two years. So much do the Committee feel this, that none are now ever asked to go. They are volunteers. Still, so warm is the missionary feeling among the English Methodists that it need only be announced that one has fallen, and another will be ready speedily to supply his place. On one occasion, when such an announcement was made, sixteen immediately proposed to go.

In 1817, Mr. Shaw was sent to Cape Town, but could not succeed. He thought of going into the interior, but knew not clearly what his duty was. He at last introduced the subject to his wife. She was as full of the missionary spirit as he, and said "Go!"

"But," said he, "my appointment is Cape Town.—Now, if the Committee refuse to sustain me in this movement, how can I meet the expense?" "I have," replied this generous woman, "a little property in England. That shall be used in that exigency."

They started. After having travelled nearly 400 miles, they espied a Hottentot riding towards them. He stopped them, and said that he had been deputed to go to Cape Town for a Christian missionary! They went with him, joyfully. In the course of his labors, many were converted, and the whole village were civilized. The people built their houses, erected barns, ploughed their fields, and reaped their harvests. The curiosity excited by the operation of the first plough introduced into the place was quite amusing. Mr. Shaw managed it himself, while the Chief, with a large number of his people, followed it one furrow, and down another. At last the Chief stopped, and with a most emphatic gesture said—"That plough is worth more than ten wives." At that

time the wives did all the drudgery. He meant that the plough would do more work than ten wives.

Mr. William Shaw, a brother of the gentleman just mentioned, was sent as a missionary to the Caffres. He was extremely perplexed and discouraged by his fruitless efforts to teach the children the Alphabet. He would show them the letter "A." He would tell them to say "A" after him. But they would merely grin at him, without uttering a sound. Remembering one day that it was the custom of the Caffres to give different names to their oxen, he mentioned it to the boys. "Now," said he, these things are my oxen. The first ox is called *A*. Their eyes sparkled. An idea was connected with the alphabet. Mr. Shaw then asked them "what is the name of my first ox?" The answer was simultaneous and correct. He had no more difficulty of that kind; and to the present time the alphabet is called the "*Missionary ox*."

After Mr. Shaw had been with the Caffres a short time they experienced a drought. That superstitious people had "rain-makers" among them. They professed to have the power of making it rain. Mr. S. one Sunday, in the presence of the Chief declared the rain-maker an impostor. The Chief was exceedingly angry, and told the missionary he should meet the rain-maker face to face. On the next day the people assembled, and the impostor addressed them. His speech produced considerable effect upon the people. Mr. S. in reply, asked the rain-maker "if you can, why don't you make it rain?" This somewhat staggered the man, but he finally answered "that he could not because of that thing" pointing to a bell, which Mr. Shaw used to call the people together. "When" said he "the clouds begin to gather that thing goes *tinkle-tinkle*—and frightens them away. Absurd as it may appear, this was believed by the mass of the people. There was, consequently, a growing dissatisfaction with Mr. Shaw. His life was in danger. He appointed a day of fasting and prayer. His little flock met in the morning, and prayed most earnestly for rain—but the sky still continued serenely clear and beautiful. At noon they assembled again with the same result. But, in the evening, while engaged in supplication, the clouds gathered, and the rain descended most plentifully. The power of the rain-maker was thus completely destroyed.

So important is this field that from 100 to 200 missionaries could be occupied among the Caffres.

4. *Friendly Islands.*—When a mission was first established in this group it met much opposition. One missionary was murdered, and two others were compelled to flee for their lives. Still the obstacles were ultimately overcome. Many were converted. Among them was a Chief who issued his proclamation that, on a certain day, all the Idols should be brought to one place, and be burned. When the day arrived the gods were there, promiscuously thrown together. Before their execution, the Chief stood up above the people to make a speech. But the address was, not to the people, but to the Idols.—"Voe" said he "if you are gods, you can run away. Run then, or you shall be burned up." Not choosing to run, they were burned.

No mission was ever more prosperous than this. Three thousand have been converted in a few weeks. The Methodists have now on those Islands 600 native class leaders and 40 local preachers. One Island which had heard of these wonders, but never had received a missionary, erected a chapel, that it might be ready when one should arrive.

Mr. Lord also informed us that much good was accomplished by their missionaries in France, Gibraltar, and Ireland, the particulars of which we must omit for want of room.

"Who will pity Dea. Giles?"—Thus sarcastically inquires the editor of the New Hampshire Baptist Register, after enumerating the successes of the temperance reformation.

Answer. The whole community pity him. If you see a man aim a pistol at the breast of his enemy, you do two benevolent acts in taking the instrument away. You save one from being murdered, and the other from being hung. Now, the misfortune is at the present day that the crime of selling alcoholic poison is a legalized crime; but, despite that, the murders committed by Dea. Giles and others, will yet cover them with horror. They may now riot in wealth—they may lounge upon sofas—they may rest their gouty feet upon crimson cushions—they may luxuriate upon the spoils of broken hearts—but the time is coming when He who said "Vengeance is mine" will bare His arm and repay evil for evil.

The community is, therefore, manifesting its pity practically. It is trying to save Dea. Giles by destroying his custom. And may the time be near when his alcohol shall be totally neglected in his home for demons.

INFIDELITY.—It was remarked to Dr. Johnson that a certain gentleman of celebrity "had studied himself into infidelity." He replied—"Then he must study himself out of it."

TO CORRESPONDENTS.—"If M." will abridge his article "I don't feel," two-thirds, (making it *multum in parvo*), we will insert it with pleasure. Besides, it will be read more generally by the class for which it is designed.

"The doctrine of the Trinity, Part 1st," will appear next week.

We must postpone Rev. O. Scott's article on Slavery, on account of a press of other matter.

Professor Whedon's article was received too late for insertion in our present number.

REVIVALS.

GROTON, VT., March 29, 1836.

BROTHER KINGSBURY—By the faithful and persevering exertions of our brethren and friends in this place, arrangements have been made for the erection of a neat and convenient house for the worship of God, to be situated in this village, to be governed by the M. E. Church, and to be finished by the first of January next.

Although there has been but little preaching here for a number of years, except from the Methodist preachers, and the house is to be open to other evangelical denominations, when not to be occupied by the Methodists, yet by the combined efforts of the liberal hearted Universalists, Congregationalists, (a) Calvinists, Baptists, Free-will Baptists, Scotch Presbyterians, Nothingarians, and Infidels, another meeting house is to be built here the coming year, on liberal principles, called the Union meeting house. So that in the thriving little village of Groton, where the good people for years have been destitute of a convenient house for the worship of God, they are soon to have enough and to spare. "Behold how good and how pleasant it is for brethren to dwell together in unity."

There has been a revival of religion at what is called Bolton's Mills, in Newbury, in this circuit, that I do not remember of seeing any mention of, in any of our periodicals. The work began last spring under the labors of Rev. John Bennett, one of the teachers, and some of the students of the Newbury Seminary. More than twenty have been the subjects of renewing grace, and nearly all continue steadfast, unmovable, and abounding in the work of the Lord.

The Lord has recently revived his work in his church and among the people in this place. Some sinners I trust have been converted, and others awakened to a sense of their danger.

NEWELL CULVER.

(a) Mark that, brother Tracy.

SPRINGFIELD, VT., April 4, 1836.

The holy influences of the Divine Spirit continue to be

ZION'S HERALD.

felt, and its fruits seen among us, in the conversion of sinners. Seventy, within a few months, have become probationers for membership in our church.

Yours, &c. MOSES CHASE.

MARLBOROUGH, MASS., April 4, 1836.

We have had several conversions of late. War is what we love. Speak loud, very loud, and long, against sin in high places.

GEORGE W. BATES.

LOWELL, April 6, 1836.

We are still having good times. The Lord is with us. I think between seventy-five and one hundred professed religion at our four days and protracted meetings.

Affectionately yours, I. M. BIRWELL.

LOUDON, April 4, 1836.

I wish to say through the medium of the Herald, that the Lord has favored Loudon circuit with a few merry drops. Since our quarterly meeting in January, sinners have been flocking to the Lord, backsliders have been reclaimed, and the lukewarm stirred up. We have received on probation between twenty and thirty.

C. FALES.

"I dare not examine the evidences of the truth of the Bible, lest I should become an infidel," was a remark made to us not long since.

"Then be an infidel," was our reply. "If an examination—we mean a thorough, critical, not a superficial examination—of the sacred scriptures cannot sustain them, give them up."

We speak thus plainly from our conviction of its truth, and we think it a shame that any man should take the *ipse dixit* of another, for fear he should be "convinced against his will."

"ZION'S HERALD."

"This paper, in the number dated Feb. 10, in its editorial notice of the Mississippi Christian Herald, has seen fit to state one particular not only unkind, but false in fact. We know where our paper is located, and perhaps, know enough not to run our brazen heads against a post, as Don Quixote did against the wind mills. Wisdom once came from the east; but, as Bishop Berkeley prophesied long ago—'Westward the star of empire takes its way.'—Miss Christian Herald."

Our statement was that the Mississippi Christian Herald was first designed to advocate Methodism, and second, to defend slavery. We suppose the latter to be the "one particular" to which brother Maffitt refers. Now the matter can be easily settled by the editor of the Herald informing us what course he does intend to pursue relative to that subject. We are certainly glad if he misunderstands him. We cannot however, admire the audacious manner in which he has mounted the fence since he commenced his paper.

THE SACRAMENT.—In the Scottish Presbyterian Church it is customary for the Pastor to examine each member of his charge, previous to the Sacrament. Those who are worthy receive a small piece of *tin*, and show it at the time of the administration.

POPIST IGNORANCE.—An Italian gentleman, versed in general literature, once remarked to Dr. Johnson, "We have in our service a very fine prayer called 'Pater Noster,' (the Lord's prayer.) I wonder who is the author of it."

LOCAL PREACHERS.—A Hint.—The Local preachers were designed to be important auxiliaries in the work of spreading Methodism. Why, then, is it, that they, in New England certainly, have become comparatively, mere cyphers? They are seldom invited to preach unless the stationed preacher be unwell, or on a journey. Now, if we do not design to use them, they ought not to be licensed.

But may not the fault in part rest with some of our Quarterly Conferences? When licenses are desired, do they carefully ascertain whether "their gifts, grace, and usefulness will warrant such" license? Do they thoroughly examine them "on the subjects of doctrine and discipline?" When they are licensed do they take sufficient cognizance of them, and "inquire into the gifts, labors, and usefulness of each preacher by name?" How is it?

MISSION AT HAYTI.—The Young Men's Methodist Foreign Missionary Society of New England, contemplate the establishment of a mission, on some part of the island of Hayti. A brief description of this island may be found in another column. The Wesleyan Methodist Missionary Society has three missionaries on the island, viz. Rev. Messrs. Tindall and Manzie, and Rev. St. Denis Baudry, a native preacher, educated in England, and stationed at Port au Prince. These are the only missionaries stationed on the island, except a Baptist missionary at Port au Prince.

The Young Men's Society above mentioned, is desirous of obtaining knowledge of some suitable young man, who will go to Hayti, as a missionary. Communications may be addressed to Mr. Wm. C. Brown, the Corresponding Secretary.

A BAPTIST BIBLE.—Our readers will no doubt be startled by this phrase, and we should think it strange if they were not. It was mentioned in this paper, perhaps a year since, that Mr. Judson had finished the translation of the Bible into the Burmese language. The writer of this furnished the article alluded to, and if we ever penned one with devout thanksgiving to God, it was that. We sincerely rejoiced at the consummation of that great undertaking. But we had no idea at that time, that the translator had made a *Baptist Bible*! It seems now, that Mr. Judson received instructions from the Baptist Board of Missions in this country, to make the Burman Bible say *immerse*, instead of *baptize*. The Board of Missions referred to, made application to the American Bible Society for aid in printing their Bible in the Burman language. The Society very properly declined furnishing any aid, stating that they felt "at liberty to encourage only such versions, as conform in the principles of their translation, to the common English version." This refusal has evidently chafed our Baptist brethren, and they now hint, perhaps we might say threaten, that they will "present to the world an English Bible, in which the word would not be transferred, but translated 'most faithfully' to immerse."

We are deeply sorry to see this. We look upon it, as an extremely reprehensible attempt, to resuscitate a dying system—a system full of withering absurdities and chilling inconsistencies—a system the most exclusive and anti-Christian ever upheld by any evangelical church—a system which is an utter reproach and scandal to the Christian profession—a system which Robert Hall, himself a Baptist, justly denominated "the very essence of schism." We allude to the practice of *close communion*. That devout Christian and eminent divine just mentioned, observes that the advocates of strict communion "are not engaged in preserving their own liberty, but in an attack on the liberty of others; their object is not to preserve the worship in which they join, pure from contamination, but to sit in judgment on the consciences of their brethren; and to deny them the privileges of the visible church on account of a difference of opinion, which is neither imposed on themselves, or deemed fundamental. He who consults the New Testament, will instantly perceive, that nothing more repugnant to the dictates of inspiration, or to the practice of the first and purest ages, can be conceived."

What will be the effect of this translation? The Pede-

Baptists will consider it a duty, and probably will embrace the earliest opportunity, to inform all who speak the Burmese language, that the Baptists have given them a false translation of the Bible. What will the heathen world think of this? If disposed to receive the Bible, and be taught the way to heaven, of whom shall they receive it, and of whom shall they be taught? Suppose a Baptist and a Pede-Baptist accidentally appear before a congregation of Burmans, for the purpose of supplying them with the Bible, each insisting that his own translation is the genuine one. Suppose from earnest language they proceed to invective, and from invective to denunciation. What, we inquire, would be the effect of this upon the minds of the heathen? Could any thing be more directly calculated to confuse and distract them, and lead them to the conclusion, that heathenism, after all, is a better religion than Christianity?

But we will not pursue the subject. What we have said, has been "more in sorrow than in anger." We love the Baptists. We have for many years watched the progress of the Burman Mission—have prayed for its success, and have devoutly thanked God that we have been privileged to witness its success. But we cannot pray for the dissemination of a Bible, falsely translated. The alteration of that one word, will be productive of the very consequences which infidels and devils will rejoice to see. It will set the whole Christian world in commotion. We cannot pray for the success of any thing, productive of such consequences. We pray, however, that God would show them their error, and give them grace to abandon it.—s.

IMPS FROM THE DISTILLERY.

Rev. Geo. B. Cheever lectured on Fast Day at Concord, N. H.—in the morning upon Slavery, and in the afternoon upon total abstinence. At midnight a collection of 12 or 15 individuals assembled at Rev. Mr. Bouton's door (where Mr. C. lodged) and boisterously demanded "the man who dreamed the dream." This squad of miserable, run-soaked creatures was soon driven from the domicile, by the exertions of a police officer. They subsequently burnt Mr. Cheever in effigy.

The next morning five were prosecuted, convicted, and fined three dollars each, which they paid forthwith.

All hail, Dea. Giles! were it not for fear of a prosecution, we would congratulate thee upon thy worthy fellow laborers in the work of making poison, and injuring men as much wiser than thyself as the sunlight is more brilliant than the thickest darkness. But then to be prosecuted for it, Deacon! No—no; only imagine what we would say, if we dared.

EXTRACTS FROM CORRESPONDENTS.

DORCHESTER, MASS., April 6, 1836.

MR. EDITOR.—As brother Scott has honored my short communication on the subject of Ministerial Support with a long reply, he may think me wanting in courtesy not to reply again. I therefore think it due to him that I should assign my reasons for not replying. In the first place, brother Horton's last article perfectly anticipated brother Scott in every important particular, and is a sufficient refutation of his main position. In the second place, the plain matter of fact, no-doubt statements of brother Kent set the point in dispute, (which is, the meaning of the law as it now stands,) forever at rest. That the view entertained on the subject by brother Scott, is *erroneous*, there now remains no room to doubt; and it is not in the power of brother Scott, with all his ingenuity and power of reasoning, properties which he possesses in no mean degree, to make *wrong*, right.

P. CRANDALL.

BELLOWS FALLS, VT., March 22, 1836.

BROTHER KINGSBURY—I send a box of Books and Clothing, amounting to about \$80, collected on Athens and Claremont circuits, embracing \$30 of my own donation, for the Flat-head Indian mission, to your care, to be forwarded as soon as convenient, &c.

Yours affectionately, C. D. CARLSON.

MARSHFIELD, March 7, 1836.

BROTHER KINGSBURY—I, (as I trust all our preachers and many others, do) feel very much interested in our Book Concern, and we are about raising something towards making up the loss the Methodists have met with in the destruction of their Book Room, in New York, by fire. We think in two weeks from this date, we shall be able to forward about twenty dollars to the Book Agent. We have already raised more than half that sum. This sum may be considered very small, but it is not small for us, as we have many calls at this time. The brethren here, although no better able than they have been in years past, will raise more for the support of preaching the present year than they ever have done before. Besides, we have raised about one hundred and fifty dollars towards paying for our parsonage house, and calculate to raise over three hundred more. In addition, we have a Missionary and Sabbath School Society, and shall also calculate to raise the whole amount of our ten cent collection. Brother Livesey will preach here, and take up a collection for the Missionary Education Society. Now, brother, if we, situated as we are the present year, can raise twenty dollars, where is the station or circuit within the bounds of the New England Conference that cannot raise as much?

Yours, &c. WM. RAMSDALL.

—, April 6, 1836.

MR. EDITOR—I have been for some time past registering with considerable interest the preparations of the Junior Preachers for their Semi-Annual Meeting, to be held the last week of the present month, at Holliston. The plans they have published for that occasion, are very ample, judicious, and even splendid. All that is requisite to carry them through with success, is the suitable preparation of the Young Men. They ought to be up and doing if they have not been so. They stand committed to the public through their committee. The latter will have credit from the public for having made the utmost preparation, and the degradation of a failure, if any there should be, must rest, not upon them, but the members of the Society. Let them take hold upon this project with their might, and carry it through. The church will judge of the confidence and hope they are to entertain for them by the manner in which they acquit themselves.

Yours, &c. A. KENT.

BROTHER KINGSBURY—I wish you would correct an error in my letter to you as printed in the Herald.

In the second paragraph, instead of I. Burch read T. Burch; and in the last paragraph but one, instead of brother Roberts, of Baltimore, read brother Roszel.

THE ISLAND OF HAYTI.—The island of Hayti is 400 miles long, and from 60 to 150 broad, and contains 30,000 square miles. It is known by three different names, Hispaniola, St. Domingo, and Hayti; but the latter is the modern name. The population is nearly a million, the most of whom are blacks and mulattoes. The language of government, and of most of the people, is French.

The principal towns of the island are, Cape Haytien, with a population of 15,000, Port au Prince, 20,000, and St. Domingo, 12,000. The three principal towns are the Mole, Aux Cayes, Legane and St. Marks. The chief of the inhabitants are on the west end of the island. The soil is fertile. There are dry and rainy seasons. It rains in May and June. The productions are sugar cane, coffee, cotton and cocoa. The mountains are covered with valuable timber, being oak, mahogany, satin wood, and iron wood.

Much has been done since Hayti became a republic, which took place in 1822, for public instruction. There is hardly a considerable village, without a school. A liberal course of instruction is pursued. The manners of the lower classes are much improved since their freedom, and they have an air of comfort, health, and happiness. The Roman Catholic religion is the religion of the state, but all sects are tolerated.

The exports are eight millions of dollars annually. The government is republican. The President is elected for life. They have a Senate and House of Representatives, a code of laws, and trial by jury.

Hayti is the first independent empire founded by slaves, Boyer, a vain and weak, but somewhat amiable man, is now President. He is a dark mulatto.—s.

REV. S. SNOWDEN'S CHURCH.—The Colored Methodist E. Church in May street, under the pastoral charge of our excellent and efficient brother Snowden, is visited with an interesting revival of religion. Thirty-one have been converted within a short period. May Satan's yoke be broken from every neck, and the "oppressed go free."

ANNIVERSARY.

We promised our readers a *feast* on fast day, if they would go to Bromfield street at 2 o'clock, and we confidently submit the question whether they were not sumptuously treated.

On the occasion to which we refer the *elite* of the City were present. Every footstool was occupied, and an intense eagerness was manifested by hundreds round the doors, male and female, to get in; one thrusting this way—another that—only offering money for an opportunity to hear—another imploring some friend to move, and give him but an inch more. It is supposed that more than a thousand persons went away who could not get within the threshold.

The exercises were commenced with prayer by Rev. E. T. Taylor, and the singing an hymn composed by Wm. C. Brown. The reports of the Superintendents were then read. An epitome of them we shall present, if possible next week.

The Dialogues and addresses by the children were admirably done. The following original ones are all we can find space for.

THE CREATOR.

BY WILLIAM C. BROWN.

O how wondrous He must be,
Who made all things which I see.
What did God, my Maker take?
All these various things to make?
How could He the waters form?
And the sun, which keeps me warm?
How could he the mountains build,
And the beautiful rainbow gild?
Let me all about thee know,
Him, to whom my life I owe.

Out of nothing, God has made,
Rainbow, mountain, light and shade;
'Twas his wisdom and his hand,
Made the ocean and the land.
He made all things right and well,
But the way, I cannot tell.

Can I this Great Being see,
Would he come and visit me?
Does he little children know?
O that I to him could go.
Tell me, O my sister, tell,
Where does this great Being dwell?

Thou canst not, thy Maker see,
Yet He ever is near thee;
He is present every where,
And does for little children care.
If to Him you would justly hear,
On your knees you must appear;
And while from the world apart,
Offer up your little heart.

In that heart, He then will dwell;
This my sister, I can tell.

If He will make me his child,
I will gentle be, and mild;
I will from my errors part,
And give Him my infant heart;
Then shall I my Maker love,
And desire the things above;
Then, my friends, I shall love you,
And if good, you'll love me too.

DIALOGUE.

Daniel. I am happy, William, to have the privilege of being present at this Anniversary occasion. It appears to me to be the best we have ever enjoyed.

William. I think it is; and I am happy to see so many here, and to witness on every side, so much interest for the prosperity of Sabbath Schools.

D. So am I; for I think both of us have been very much benefited by them, and thousands beside, whom we never saw. It was in the Sabbath School that the Bible has been explained to me, and there I have been kindly and frequently, taught the way to heaven. I have been taught, likewise, not to love myself merely, but to care for all, especially for those destitute of the Bible and the gospel.

W. I am more and more convinced, Daniel, that in consequence of the instructions we have received from our teachers, we are better prepared to enter upon the active duties of life—a period which cannot be very far from closing for us.

D. I have often thought how unfit we should be to enter the world, exposed as we shall be to a thousand temptations and trials, without the moral and religious instruction, which has been so affectionately given us by our parents and teachers.

W. Yes, we shall find in our path many things to lead us astray. We shall be obliged sometimes to associate with wicked men, who will endeavor to make us as bad as themselves; and if they cannot do this, they will ridicule and deride us.

D. I often hear my parents speak about the danger of becoming intemperate, and they earnestly warn me not to taste of spirit. I do not think I ever shall; for as this is the way people begin to be drunkards, I shall be careful never to begin; and I think if there is any thing of which Christians ought to be ashamed, it is what they call the temperate drinking of spirit.

W. We are in danger likewise, Daniel, from infidelity. The advocates of this system are zealous and untiring in their efforts to make proselytes, and many are the unwary whom they catch in their snare. But they are generally drawn in, by departing step by step from the truth.

D. This is just what I should expect; and it shows us the importance of guarding against the first temptations to sin and go astray.

W. There are many other sins, Daniel, into which we shall be more liable to fall than into intemperance and infidelity, because they are commonly practised by persons of fashion and influence; and therefore they insinuate themselves imperceptibly into our notice and favor. But I need not enumerate these errors; some you have already seen, and others you will become acquainted with by observation

